

Osho
The Great Nothing
Darshan Diary
Friday 8 October 1976

Interview with Ajit

Ajit: A friend of mine who was a Jain mentioned that there was a person called Acharya Rajneesh, who gave wonderful talks. I was very averse to anyone asking me to follow a particular path, so at first I just neglected to go. But when he insisted, I decided to go and listen to this person.

The first talk I heard, I said to myself. "This person has something tremendous to convey." He attacked tradition, saying, "Whether it's a military uniform or a sannyas uniform makes no difference at all! You're all imitating, you're all following." And that was what I had come to believe also, because being brought up traditionally to follow certain things blindly, my mind was revolting.

Thereafter I kept on listening to Osho every year whenever he came to Poona. That in itself was so much of an attraction, that I remember the days when I had to miss my hospital work because of his talk's.

People around me began to feel that I had become almost a fan of this Rajneeshji.

We used to meet Osho at Manikbhai's residence, and I distinctly remember of asking Osho "What you say appeals to me, but how does one achieve it?" He just smiled and kept quiet and wouldn't say anything. I had an acute ulcer at that time, so I said, "Won't you tell me something about the diet one should follow?" I wanted specific

instructions, but he just smiled and said, "Yes, we will talk about it sometime later." On another occasion I told him, "I am very very keen on doing some sadhanas, so why don't you talk on all those methods so that I can choose? He smiled and said, "Yes, we will." Now, looking back, it appears that I was so eager and the urge was tremendous, and inside I was feeling that he was avoiding and I was thinking, "Why don't you come out and tell us to do something?" But now I realize that maybe even if he had told me at the time, it would have been impossible for me to grasp it then.

Ajit described his and his family's reaction to the first camp they attended where they first saw dynamic meditation being done...

Ajit: It was a tremendous jolt to me. I said, "This is something unheard of!" I'd never seen anything like it - People crying and going naked, but having read almost everything that had been published by Osho for the past six years, I was deeply convinced that there must be some meaning in this madness, even if I couldn't get it right away. But I had a hard time persuading my family to stay - and it was perfectly right for them to think that this was all madness, because personally I thought so to, but there was something deeper that said this was not only madness.

Ajit saw Osho in person and said he was having trouble getting into the meditations. Osho said he should meditate away from his family as they were a disturbance to him - which he did the following day, and found the energy really began to move dramatically.

Ajit's family were unable to reconcile themselves to Osho, but nevertheless, in the following months, Ajit continued to attend camps and lectures whenever he could.

Maneesha: What was Osho beginning to mean to you by now? Did you see yourself as a follower or still as someone who was just interested?

Ajit: No, I was literally trying to grasp something from him. My whole attitude was that this man has something - and I'm interested in it! I will be with him and I will try to possess it. That was the whole

attitude.

He was not known at that time as a Bhagwan, neither did I take him as a Bhagwan or anything even very highly spiritual. I was tremendously attracted firstly but his oratory, the calm confidence with which he conveyed whatsoever he wanted to, and every word of what he said went deeply into me. Everything he said seemed to be true, and whatsoever he was saying I had also to experience. I looked to him only as a person, and to put it more or less crudely, I wanted to use him as a means to the end I was imagining.

The next camp I attended was in '71, it was a ten day camp. Prior to that I had seen him once or twice in Bombay. In my home trouble had started arising because they thought that I was running away to the camps and they thought, "He is no longer interested in the family or the profession." And my inward feeling also at that time was that all this professional life and this and that really has no meaning.

Had it been in the olden day sand had circumstances been slightly conducive, looking back, I feel I would have run away from home. So in this frame of mind I went to Mount Abu For the eight day camp, and their in the first talk in the evening Osho said that he wanted to start initiating people.

He had already started the previous September. I had heard casually that he had started giving sannyas and my inward urge was to take it, but then I wasn't really ready. At the talk at Abu he said he wanted to initiate people in white also. I thought, "This is the chance for me-because I wasn't prepared to be in orange, but being a doctor I used to be mostly in white, so I said, "It's a good excuse for me-this is okay."

On the same day I went and said, "I would like to take sannyas." He said, "OK," and then put the mala on me and gave me my name.

Maneesha: Were some people being initiated into orange or was everyone in white?

Ajit: No, at that time actually he used to have three grades. At Abu

he started with two. One he used to call a straight sannyasin- sadhus. I actually started with Sadhu Ajit Saraswati. And the expectation was that you would wear only white and then put the mala on the outside. Those who were initiated into orange were swami's. About a year later In Poona he even started initiating people in their usual dress, just with a mala on top.

He said, "I would like people to start from anywhere because I know that once they know, they will change from one to the next. People who are not ready to wear orange will delay unnecessarily, whereas if I initiate them into white, from white they will come to orange." That's what happened in my case.

First I used to put the mala inside because I didn't want to show it to people. Then, after a few months, I started wearing it outside with white dress. Then, whenever I used to meet him in between, he used to say casually that gradually I should change to orange; partly, once in awhile, to start putting on orange at home. But I couldn't get up the courage. Then I attended more camps, and in January '73" I attended the Abu camp, and that more or less completely changed me.

I said, "Whatever happens now, I am not going to bring my mind in. Whatever he says, I am going to do. "So in April '73" I went to Bombay and conveyed the message that I wanted to take full sannyas. I went out and bought an orange kurta and the next day I got initiated into swami, but even then I couldn't make myself bold enough to wear the full orange.

The people at home had become completely resigned to fact that, "This person is a goner now, so it's best not to..." [laughter] in the meantime something that did help them reconcile themselves to it was the fact that I had come to realize that what he was teaching or what he was asking us to do was not something against my being in the family, being in a profession. The people at home realized that, "He is doing some sadhana in the morning-shouting and dancing and everything-but throughout the day he's quite normal, "Throughout the day I was working at the hospital, doing operations, conducting the deliveries, and I was with my children, so they felt, "He is not leaving; he is not going out of the home."

In '74, the year that Osho came to Poona, we were returning from Abu and I was in the same railway compartment as Osho. Early in the morning as the train entered the railway station I entered his compartment, just to say, "I am leaving." So as I bent to touch his feet he just looked at me in my white trousers and my orange kurta and he said, "You'd be better to change into the whole orange because it is not only the dress that is divided- the mind is divided."

You know, whenever I've spoken to him, he has always just spoken one or two sentences at the most, but they have been almost like an arrow going so deep. So as soon as I got back I ordered full dress. Much against the wishes of the world and my family to, I began to wear full orange. Since then many things have really been happening.

Maneesha: was he referred to as Bhagwan at the time he began to initiate people, or earlier.

Ajit: He started initiations in 1970, and the first time I came to know about his being called Bhagwan was in 1970, before I was initiated. And then, as with everything that he has done, my mind again avoided, and I wasn't prepared to call him Bhagwan because funny enough, even to this day, whenever I look at him, nothing really stirs. But when I close my eyes or when I am listening to his voice or when I am with him internally, many things happen. But physically in his presence, I feel terribly upset; this I have told him many times.

Suppose you go and ask me to sit with him or be with him...As a Doctor I've had occasion to be with him for short times-I feel terribly nervous. I don't know why but it always happens.

In the beginning also I never imagined that he was a Bhagwan. The way he was, was immaterial, but he was a tremendous attraction to me. I wanted to be near him, with him, but I wanted to avoid looking into his eyes directly. Whenever he looked into my eyes I felt terribly shaken.

In '72 it came out in the Mahrathi newsletter that he was now

Bhagwan Rajneesh-and I was not prepared to call him Bhagwan. I tried to defend myself at the time with others who were around me, saying that some people call him Bhagwan, but it's as good to call him Acharya-why call him Bhagwan? But then he was asked these questions [as to why he was being called Bhagwan] and he started giving explanations, and then I realized the meaning of the word.

By that time I had attended a few more camps and the realization started happening to me also that there is really something divine-he is not just a human being as we would ordinarily think him to be.

Maneesha: You had not thought of him as enlightened when he was your Acharya?

Ajit: The first ray of light that occurred to me that he was really enlightened was in 1972 at the Ananda Shila camp where he spoke on the seven steps of samadhi-it was Madam Blavatsky's book "Secret Doctrine". At that time for the first time, listening to him in the talks I started feeling that what ever he has been saying...I had been convincing myself that he's got a great intellectual capacity and he's got a tremendous grasp of things, but at this camp I thought that his just being human is not possible-it is something beyond. Then suddenly I realized that he is not just an intellectual giant or a personality or a philosopher or a this or a that-he is really an enlightened person. Till then, actually, I didn't know what enlightenment was. But listening to him, I felt a real Bhagwan for the first time.

That was also the time when I started feeling-as I feel many times now-that I don't see him as a body at all. When I am in his physical presence, something which I don't feel or see starts coming in between; that is why I feel uneasy.

Maneesha: Because you have to relate to him as a person and you don't really feel that he is.

Ajit: My body relates to his body and that creates a lot of disturbance. That is why in the lectures I never sit right in front of him, but always

at the side because then I can forget his physical body.

Thats one of the questions some time back I had written to him—that it is both painful and sweet, the experience I am having. I said that it's painful to see you their no more, but at the same time It's sweet to see you everywhere, because his Presence—be sure to put a capital "P." —I feel everywhere. But his physical presence may be acts as a hindrance to that feeling, or may be, as he says, the gestalt changes. In his physical presence I lose the other Presence.

Maneesha: You mean there cant be the form and the formless simultaneously?

Ajit: Yes. But in '72 I really started feeling him as an enlightened being and that gave me courage to take sannyas in '73.

Maneesha: One of the reasons why I wanted to talk to you was because your an Indian and mostly I've been talking to Westerners. To Westerners the concept of enlightenment embodied is rather foreign, but I thought that perhaps to the Indian consciousness it would be more acceptable. Yet a lot of Indians object to the fact that he is called Bhagwan and don't accept that he's enlightened.

Ajit: As far as that question is concerned, I would rather be classified as a Westerner because I never thought, right from the beginning, that any person could be a god. Perhaps that is the reason that made me revolt and become almost an atheist.

Maneesha: Was your family Hindu?

Ajit: Hindu- Brahmins. My father was a terribly religious person and almost every day we used to have puja and worshipping and umpteen images and gods. I never really felt at ease with them. I was never reconciled to the fact that these images had anything in them as such or that anything could be got through them—they appeared to me to be just myths. Therefore I could never accept the fact in the beginning that Rajneesh was a Bhagwan in the sense that God had entered his body or anything like that, because at that time my idea

of God was very vague, and I didn't exactly know what it meant.

But the I heard him, and the more I started experiencing depth in meditation, the more I could get some idea as to what enlightenment is.

Then once I got the feeling off a tremendous expanse filling the whole, and that one could experience and that expansiveness still being in the body, I was convinced that this had happened to this man. The way he speaks made me think that whatsoever he is saying has really happened to him. Then I didn't have any hesitation in calling him Bhagwan, because I realized that Bhagwan is not a restrictive word. And than realization came to me that it is not he alone who is Bhagwan, that divinity is not in embodied in him only, but that divinity is present everywhere-and one can experience that.

Maneesha: Could you talk about changes you feel you've gone through since becoming a sannyasin?

Ajit: Oh, they're fantastic! The ease that comes in one's life in all aspects-in eating, in dressing, and especially in my professional life. I was a very tense person, very anxious a lot of the time. But the ease that was attained through the morning meditation was carried through the day. And the whole attitude to life, in everything that one does, really makes a lot of difference.

There's another aspect of sannyas which has brought a great change in my life. I have always loved teaching. You know, I was a professor, and even more than the practical part, I'd been extremely interested in teaching students. So when I started gathering knowledge from Osho, whatsoever I had learned I wanted to tell people. But in the beginning it was difficult because there was no experience-it was only verbal, intellectual knowledge. I remember when I was called into address meetings at certain Lions Clubs and Rotary clubs, I had to make a lot of preparation; I would take notes. I still remember the jitters that I had during the talk!

But gradually, as meditation deepened, I found a secret-that there was

nothing I had to prepare. I could just go and be, and it would start flowing. If I am talking to a group of people-for example as I'm talking to you right now-I can go on for hours together. Actually I have been to some meetings where I talked to a group of Rotarians, Lions and Medical people for five hours at a stretch!

Maneesha: About Osho?

Ajit: About Osho, about sannyas, about enlightenment, about sadhana and about Dynamic meditation. Five hours continuously talking, and at the end there was a feeling of tremendous exhilaration.- the body felt light and terrifically healthy-the mind was absolutely clear.

One of the reasons I think the pain persists in me [Ajit had said earlier he suffered from chronic upper abdominal pain for which there seemed to be no physical cause] is because something in me wants to shout and tell the whole world of what I have got. Not having attained the ultimate, there is a little conflict also, but the tremendous urge within is there, and that's why I am always waiting for someone to invoke me.

More opportunities are there now because many people come in the evenings and we sit around and talk, and I have been going to many groups in Poona and outside also giving talks. Sometime back I asked Osho also that many people ask me to talk and I don't know if I'm qualified or if I should. But Osho told me, "Whosoever you know, say! As long as you're not posing, you're not saying something about which you yourself don't know,: go and talk."

Maneesha: Do your patients express interest?

Ajit: Oh, yes. Actually some of my patients have become sannyasins. And it's unplanned-unplanned in the sense that looking back I feel that there were times when I wanted to influence people. Having felt the influence of Osho, I wanted to introduce many people to his thought and so on. There were people who were not willing, who were not ready, and I would sort of force myself on them. I was terribly frustrated when I found that they were not only not interested, but

that they were running away!

It was then that I realized the importance of just being available when they want, and also the futility of trying to force anything on others.

Maneesha: Do you feel now that you grasp the significance of who Osho is—that he is a master of master?

Ajit: Yes. I don't think that there's anyone on the face of the earth who could be as useful as he for the people who really want to take help. Seeing people not being with him I feel that they are missing much.

Maneesha: Do you feel that what's happening here, what Osho is doing, or initiating, is something that can have worldwide repercussions?

Ajit: That is the reason why I tried to tell you if the message that he is trying to convey can be grasped on a very wide scale—instead of thousands, maybe lakhs of people taking sannyas—maybe they will not attain the ultimate right now, but something may spark in their lives, and maybe after many many years it will have a real influence.

This I have said many many places because combining sannyas with family life, combining sannyas with one's professional commitment, was something absolutely unheard of. Traditionally, sannyas and the worldly life have been absolutely water-tight compartments to the extent that anyone who wants to take sannyas is expected to abandon family, profession, everything! And one who is attending to the worldly life is expected never to think about sannyas.

That was the main reason there was so much opposition to my taking sannyas—because it was immediately interpreted that I was renouncing the family, the profession and everything. And I could gather courage to take sannyas only when I realised that after being initiated by Osho I wouldn't have to leave anything. It was only when I was deeply convinced about it that I jumped in.

And I think this is the contribution of Osho—that he doesn't ask you to leave anything. Here is one person who says, "You can have your cake and eat it too!"

I don't think anyone has ever tried that before—and it has been a truth in my life that I could have the cake and eat it too.

I think that is the necessity of the world at present, and wherever I have gone for talks in many places in Maharashtra, this is what has impressed people the most. Because many times they have asked me the same question, "How is it that a professional man like you, at the top of his profession—because I had been a professor and a practitioner for about 20 years with money and fame and everything that the common man aspires to—how is it that you have suddenly changed and become a sannyasin?"

But when I tell them I am with my family, and I am working in the hospital and everything is as it was and still there is something that has happened, that is what really makes them understand that it has some effect.

There is tremendous opposition to Osho; partly because traditionally sannyas has been associated with renunciation. They have a measure of how a sannyasin should behave, and what they see here is the sannyasins—men and women—mixing and exposing parts of their bodies. To that they have a terrible aversion. They feel that Osho is corrupting sannyas by initiating everyone and anyone and that he is bringing sannyas down to a very low level.

But what they don't realize is that Osho is actually lifting the common man up to sannyas. It's not that sannyas is being brought down; rather that sannyas is being brought down *as a vehicle* to take the common man up to where sannyas belongs.

Maneesha: Is it common in India for most families to have a guru?

Ajit: Yes, almost every family has, but that guru is usually a traditional one, a family priest so to say. There are really umpteen numbers of

sects and sub-sects-so many in fact that you can't even keep count of them. But none of them have anything glowing inside....ordinary people who are after the same things. They are as greedy, they get as angry, and have as many worldly things about them, so why should I regard them as something beyond or spiritual?

Maneesha: So it's one thing to have a guru and just pay homage to him, and quite another to go to a living guru and to take sannyas?

Ajit: I hadn't ever realized that there could be anything like a living guru until I found that in Osho.

The common idea of a guru in India has been something like a mediator between you and god. He would just interpret some of the scriptures, tell you some stories about the other world. He would give you certain rituals to do, with an ulterior motive—that if you do this and this, you will get that and that.

Maneesha: So the word "guru" doesn't mean an enlightened one? It means a teacher or an advisor in a certain tradition?

Ajit: I don't think many in India have really understood the meaning of the word "guru" at all. What I have been experiencing is that a guru is just a door to the vast emptiness beyond a gurudwara. But one wouldn't even understand the significance of it unless one is with a living master.

Maneesha: I've heard It said that Osho has raised the Hindi language or has transformed it completely through his use of it. Do you have any comments?

Ajit: Yes. Hindi is not my mother tongue and I hardly understood any Hindi previously, but when I heard him talk in Hindi it was so simple that I didn't even feel that he was speaking in Hindi. It appeared as if he was speaking in Marathi. Usually the Hindi that great orators speak is very difficult to follow. It is very flowery, and the ways it flows is very poetic. It is very fluent.

His Hindi is extremely fluent and the most poetic expression that I have ever heard. And that is the feeling with practically everyone who has even heard a single talk. People say that just listening to his voice is a tremendous experience. If one could experience the truths that he is expounding, that is a different matter, but even the talk itself has a magnetic appeal of its own.

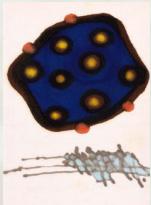
Maneesha: so even people who have been brought up to speak Hindi find his use of it really beautiful?

Ajit: Beautiful. And the beauty of it is...I don't know if one could really analyse it, but if an analysis could be done, the beauty is that the simplest of words and terms are used, and the significance and meaning that he brings to each word—ordinary words—is something phenomenal. Just as in English, so in Hindi, he never uses bombastic words, never uses traditional jargon.

But whether English or Hindi, his words on losing their hold on me. It is what he is conveying between the words—the silence—that is more meaningful. Once *that* is experienced his words, his voice just mingle with the vast silence that surrounds you. Then you are part of it—then it is not separate from you. His words take you beyond all words—to where you are!

Then you are in this world and not of it. That is where he leads you—if you are ready! Then one can be in the family, in the profession in the society, in the bazaars, deeply involved in *this* world, and yet not lose *that*. Then only his message is truly understood that *This Is That!*





God Is Not For Sale
Darshan Diary
Sunday 17 October 1976

Interview with Amitabh.

Amitabh came to Darshan tonight say farewell to Osho, as he was returning to the states to make arrangements to settle in Poona permanently. He has been here for five months, working as a Rolfer, and it was through Prageet, the first ashram Rolfer that Amitabh heard of Osho.

In an interview, Amitabh described how Prageet had suddenly decided to come to Poona.

Amitabh: He said that there was a woman he'd fallen in love with and that she'd gone to India and she'd told him that she loved him so much she'd marry him, but that there was one man she loved more- And he was Osho. Prageet had never heard of Osho and his ego just hit the ceiling! He said, "Who is he?", and she said, "He's my master. "Prageet said, "Well, I'm your master!"

He said to me, "I'm going to show this lady who's really master!" And one of the last things he said to me was, " If he really is a master, you know there's no one else in the world you could trust more than myself. And if I send back to you, I'm only going to say that he is or he is not. That's all that the letter will consist of."

The funny thing is that in the back of my mind I was really hoping that he would say he is, because ever since I was fifteen, I wanted to come to India, but I had never had the reason. I only had all the books of all the masters but they were no longer. But everything in my life seemed destined to go to India.

And then behind that there was another part of me was saying that I hope he's not because if he says he is a master, then for the first time

in my life I have to take a really strong look at this entire empire that I've built up. And behind it all, you know, I always said that when I'm finished with this materialistic Western Empire that I'm creating....I mean I worked for fifteen hours a day since I finished university; made \$1 million by the time I was 26 or 27 through business ventures, and I produced some of the biggest concerts, rock-and-roll concerts in my country—"The Rascal's", "Tiny Tim", "The Moody Blues". And I walked away from all of them, you know. I always wanted to just keep going until one day I could just let it all go.

I was obsessed, because I came from a Jewish family that was always obsessed about getting more and more and more. Somehow I'd been able to witness that, and I didn't have to have any of it, but I had to somehow completely live out my obsession. Then one day I'd turn my back and say that I'd successfully done it -the cycles finished. And I've done groups and groups and groups.

So one day when Prageet finally told me that he was with a true master. I can't give you a picture of getting this letter from Prageet-the former criminal attorney. He's got a pragmatic mind, a western mind, a rational mind, and he wrote, "My rational mind has been totally blown. I have nothing to say because I have no new word to write." Usually he writes a letter of poetry and words and words and words-ten pages-and all of a sudden, he's silent!

Amitabh went onto saw that Prageet and he were very close. And They had perfected a technique of rolfing together that was more like making music, and had been to gurus and teachers together in the West, seeking a master, and wondering if such person could really exist.

Amitabh listened to Osho's tapes while In the States, describing what Osho said as "the finest assimilation of all my own evolution in the days since I went to university."

Amitabh: I was an acrobat in the university. I was very radical, I was constantly writing, and I was head of an urban organization "S.D S." - Honory Black Panther-just all the way into it.

To me, Osho is a revolutionary, the greatest revolutionary, and people are going to see it if they are ready. Somehow inside me is a revolutionary, in the deepest sense, because we almost picked up guns—and then I took a look at it, because we were just repeating the old cycles since history began. To me, Osho incorporates Che Guevara and Sartre and Buddha and Christ. When I hear him it just brings my whole life together beautifully. You know, I was constantly part of different things but never committed my life to anyone—but I'm getting closer.

Maneesha: So you see that what Osho is initiating will have worldwide repercussions?

Amitabh: Yes, that's an interesting question that I've looked at already. It definitely will have worldwide repercussions. It's like a ripple. There are very unique people coming here. It's like if you touch one person here, it ripples out to five or six. But then on the other hand I have to say there's a big part of me that's very pessimistic in terms of the world. Part of me feels that the world's going to destroy itself. I try not to stay with that part too long because when I do, it makes everything a futile for me.

This came to me really strongly when I was a delegate at convention in Chicago in '68. I burned my badge and gave it up and joined Jerry Ruben's Yippie organization and I just started to see things. They've got incredible power and an incredible suppression, repression, oppression—that Reich talks about so beautifully—some thing like the mass psychology of fascism. He just sees the depth of it, an empathy for it.

It's just incredible how backward the human being is, and just how far it can go before nature comes back and just socks us in the face. For me it's right on the brink because I come from Los Angeles, and it's there in horrible proportions.

Maneesha: But you feel that if something's going to happen, it's got to be a change in consciousness?

Amitabh: It's got to be a consciousness revolution.

Maneesha: And if that can happen, it can happen through Osho?

Amitabh: There's no one else that I've experienced-and I've been around the world several times-who has the clarity. He's never fumbled. I don't look for him to make mistakes because I don't think there's such a thing as a mistake, but he's so clear....his clarity is beautiful. His way of seeing is just totally channelled. I've never met a person who so perfectly knows, whose there...so all encompassing....just infinite. But I don't know how many people could hear.

He does have also an incredible ability to communicate so that he comes right down to where you are to talk to you. And also at the same time, in the same sentence, if you can hear it, you can see the levels and levels and levels.

Maneesha: And what he says sounds so simplistic!

Amitabh: That's what he's got down to-absolute simplicity.

Maneesha: What were your first feelings on actually seeing him?

Amitabh: I was just sitting there in meditation and I had my eyes closed. I was waiting for the door to open, for something to happen so that I would know that he was coming in. It was the first day...I was so excited because I'd seen pictures, but this is it! I've come all the way and I finally made it to Poona after fifteen years!

My eyes were closed and then all of a sudden I heard this voice, "The first question..." and I opened my eyes and he's there! Sitting there! He didn't come in, he was just there-and for me nothing else in the world existed. At that moment I felt a tremendous merging happen. He got me.

People say to me that he's a super therapist, a king hustler, the card

shark, the greatest con man that ever lived, the mark of marks—and to me he's all that too. People say he'll rip you off, but I've been looking for somebody to rip me off, to totally rip me off. But in the way he does it...he's such incredible magic. I'm trying not to resist it, because it is such a need for my ego.

Maneeshā: What about taking sannyas? Was that a dilemma for you at all?

Amitabh: Yes, it was a dilemma. The first mala I saw, I looked at the picture and said, "What a beautiful man. I'll bet he's a really powerful, powerful man." I mean anybody who had an ego big enough to put their picture on a mala would have to be! I love people who really have a lot of courage and are just strong enough to say, "This is who I am, and I'm not afraid." And I never resented him....I got the feeling I couldn't resent him.

This person here has the power of water. It just goes around the rock. You can hit it and you can hit it, but you can never break it. Osho's power is the greatest power.

When he first walked out there in that first lecture, I couldn't take my eyes off him. It was everything—I was in India and this was finally a master, that I had no doubt about. But taking sannyas!...

Actually Ansu [the woman who had come with Amitabh] and I had taken an oath that if one of us starts getting hypnotized...[laughter] No, really! We said that if one of us gets carried away we've got to remind the other, we've got to keep hold of the other person, because this stuff about wearing orange and this and that and giving up our identity and our individuality....But I love it now! To see Sagar [friend] walking through L. A. in orange—it's crazy, it's really crazy—but inside me I wanted to be that crazy too. Inside me I've always wanted to do everything. I wanted to leave all my life behind me completely, and I was almost to the point where I was desperate.

I was looking so badly. I spent three weeks with Muktananda trying to get something instantly that I couldn't feel. I spent weeks with EST and

with a 13 year-old boy [Guru Maharaj]. I always learned something, I've learned from everywhere, but I hadn't said I wanted to surrender and leave my life behind.

All of a sudden I saw it-I could have new clothes and a new name.

When I got in front of Osho at Darshan, he looked at me and he said, "Oh yes...we've been waiting." And that was like the picture of all pictures-walking up to a guru and him saying, "Yes, we've been waiting for you"! And he said, "Now be totally irresponsible. I take the responsibility." I had been so stuck and caught in being responsible and he knew exactly what to say to me-exactly!

First of all to give him all my responsibility is the hardest thing in the universe I could possibly imagine doing. I thought I had already done the most difficult thing, but since I've been here I found out that I haven't. Everyday I find things that are more and more difficult.

There was a time when we joined a collective and were studying Reich and Norman O'Brown and we got into bi-sexuality and a commune that was out to break all sexual taboos. The great taboo in my life at that time was to be a homosexual, and so I did that and let myself be totally surrendered to that one. Then it got into group this and group that until the whole thing got bizarre and I didn't want anything to do with it. Then I got into the next thing which was going into the country and farming and farming and farming.

Maneesha: How old are you?!

Amitabh: Then I went back into the city and built an empire ,a film industry distribution empire. That's what and I was doing before I came here. I had a job, a \$100,000 a year job-and then I just said goodbye to the whole thing. I constantly found I would create something and then walk away from it, and that's all I've ever heard Osho talk about to me. I have never been reassured because I've never had anyone to guide me except my own little voice, and I've learned everything.

And it's such an incredible release to see all the time, and to listen to

Osho say nothing new, basically nothing new, but what he says is more important than anything I've heard-for me. I mean, he's not telling me how to live my life, but what he's done for me is to confirm that everything up to this moment has been perfect. And now I can leave everything. Everything is yesterday's news-because theirs an awful lot of it that I still carry with me—"Did I do this right? Did I do that right?" Through his words, and slowly, that stuff is on its way out.

And I cried. I want you to know that I cried yesterday. I cried in Kavita's arms and I haven't cried for four years. I cried my heart out, from one end of the universe to the other.

Maneesha: So let's go back to your sannyas taking, and his "I'm taking responsibility for you". What happened then for you?

Amitabh: Oh god, that's actually the one that's been on my mind more. You know what has happened to me here-through this one-woman, Kavita, and Osho-is that I've been taught to be totally honest. I'm always so afraid of the effect t I might have on the other person. It's pain that really scares me-you know, creating pain in another person in relationships. If I were totally honest all the time I'd see all the pain I would create. And of course I'm really aware that a lot of that has to do with my individual pain, inside myself. It's one thing, one circle, but I hadn't been able to step out of it. And she's forced me. She's forced me into his influence

I mean, he's above the whole thing. It's so clear that Osho's there and all the sannyasins that I've related to, all the chess players...phew! And every variable that you can come up with in your life your going to see somewhere. You just don't walk away and not understand the truth.

I almost ran away all this week. I actually almost caught a rickshaw to take the plane from Poona to Bombay. But I love to be in the middle of something where there's chaos and order and absolutely no cause and effect relationship in anything that goes on; there's no consistency. I love it-therolfing everything. It's my dream! I dreamed

of a place like this.

But being totally irresponsible is what keeps coming up. There is the fear of what that means if I took it to the ultimate.

Maneesha: My feeling is that to surrender is the greatest responsibility one could ever undertake.

Amitabh: it's taking a great responsibility. As a matter of fact it seems like the ultimate in taking total responsibility. Not that I'm in a position of taking total responsibility for all my actions, because that needs awareness that isn't there. But at each moment I'm trying to be as aware as I can, to be totally responsible. It's the most loving thing that I can do for myself and for everybody concerned around me.

I'm really aware that as Osho says there's no such thing as being independent, there's no such thing as being dependent-It's all just inter dependence. And being responsible is the most loving act you can have for humanity-whether that's just between you and me at the moment.....but each moment; that's the loving thing. And that's also what we're trying to strive for-to come from pure love, which is pure selfishness; which is pure selfishness, but it's clean. It's clean....it's honest.

He left me in a little bit of a quandary when he said he was going to take responsibility and I was to be totally irresponsible. What he did was to shatter my head, because I had been working so much to learn what total responsibility was. I was finding out what it meant to be totally responsible and what a real contract meant-not a contract in business where you have your signature, but a real contract between two human beings.

I've been exploring it. It's a moment to moment thing. But communications seems to be the greatest function of love-you know, somehow keeping that rapport going all the time so that you don't step on somebody or you don't do something irresponsible which is going to hurt you in the end, and it doesn't ask for a lot of things other than love.

Amitabh said that he had built-up business Empires and attachments, all of which she wanted to be free of now.

Amitabh: I want this to be the only place that exists in the world for me. I don't want to have things here and house over there and a this somewhere else. I feel I'm ready to feel more my man, my man right here-no identities, nothing out there.

Maneesha: What has being a sannyasin meant to you?

Amitabh: Let me think over it for just a minute.....It's the most outrageous thing going-And I've always been for the most outrageous. I'm sure It's the most outrageous. First I questioned a lot of the things that it meant, but now more and more It's constantly reminding me of everything that I've learned here.

It created a point in my life. I see more and more clearly that the moment I took sannyas life started to move in another direction. It wasn't a cut, a split, but it started to move into another place, and it's created a frame for me to see the other part of my life.

Amitabh likened what Osho was doing in giving sannyas to how he saw the need to change structures in society.

Amitabh: The more I get into it, the more I see that first he's taking the periphery of the building itself and changing it .He's giving it a new name, he's giving me new clothes, he's telling me that I'm a sannyasin. I was accepted by a master you know! I have all these incredible roles and situations I can get into.

And someone has given me more courage-to say that it's all right to go crazy, to be crazy. It's not crazy in the sense that its usually meant, but it's being crazy without having to do something that I feel is insane and ending up in jail and impotent because of it. This is what I call the revolution. It has allowed me to look and not to be victimized by the rules and regulations and red lights and green lights. Before I just reacted to those things instead of seeing where they came from

and seeing whether I needed to react or not. Now I can accept them but I don't have to play with them. And that's what sannyas has given me—it's given me a new game.

And Osho told me very clearly, "Remember you the chess player—your not the chessboard. You play the game, and keep playing even when you see that it is a game because there's always more moves to work out. You know that at any time you can take the board and rap it up, so don't get serious about it."

"But when you open the game, get serious, get emotional. Yell at the guy you're playing with, but never forget that when the table gets folded up, the game is over with and you whistle your way down the street."

That's what he taught me. That's what this has taught me.

I'm really looking forward to going home, to wearing orange and wearing my mala. Because I really feel clear that I'm not going back to gospel. I don't feel that I have to teach any body. I have a tremendous love and acceptance of where people are. And the more I except where people are, the more I can just be and allow them to be who they are, the more they won't have to resist anything, and then we can have communication and it will be open space. And if I can create one space in one place...Osho was saying in fact recently in Darshan that if you love somebody, don't be worried about if they love you—you just love them

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Maneesha: so, much has changed in the way you are, who you are the way you live, the way you perceive things?

Amitabh: I used to be a lot more tense. When I first came I wasn't even able to see how tense because the games were very thick. The games were so thick that all the groups I'd done in the West and all the groups I'd led in the West couldn't release me from that tension, because In the west you don't have that space. There is not a collective agreement of this dimension that says, "Okay if you want to be tense, you can be, but we know your tense, okay?" It's as if every body is

letting everybody have so much space here.

And that's the agreement: you can go tense or you can go crazy-no bodily harm. Everybody knows that whatsoever happens, happens. People accept death here so beautifully. I mean the ultimate-death-is a real celebration, and life is really a celebration.

That kind of space has caused things to just continuously dissolve inside me. The karmic-and if I can use the word "karmic"....It's as if the karma instantly comes back to you. Just recently in the past few weeks, in I've seen it just come right back to me. I've seen my defences , the places where I had my weaknesses, my own sorrow.

Boy, last week I was more depressed and than I've ever been in my life but I lived my depression out. You don't have to perform here. You can go into it and In to it and In to it. It's like having a ticket home, but it's much nicer to stay. You don't *have* to do it.

And theirs so much energy, plus the master, who has given you the space. And the more space you get, the scarier it is, the more It's all right-that's the catch. If somebody says it's all right to create the resistance, then it's resistance against resistance. And it's just two walls seeing each other. But here it's as if it dissolves, and the more that dissolves, the more deeper, softer emotions start to come and that gets scary. And there's nobody there to resist you-or maybe there is. Maybe there is someone.

Sarcasm is one of my own tensions that's really big in my life. it's a special kind of sarcasm. Where I come from you have to be quick-minded and you have to say something cute. You have to make jokes, make things rhyme with things. If somebody says, " How are you?" rather than saying "I feel fine", "I don't feel so good", you have to come up with something very sly and you have to make everybody laugh. And then you walk away and everybody goes, "Isn't he witty?" But here it didn't work.

Slowly, people started mentioning it to me and it got stiffer and stiff. Nobody said, "Don't be sarcastic." People just said, "This is how it is-do

you like it? How does it feel?" Then somebody suggested to me that maybe I was doing it to cover something up, perhaps I was using it to hide something. Then the suggestion was that perhaps if I didn't have that I wouldn't have any tension. And the thought of not having any tension really struck me because I constantly walk through the ashram with always a little bit of anxiety that if anybody says something to me, how fast I can come up with something, rather than just being simple, just saying, "Hello," and just letting the energy come out in me. Just being there with the moment. That has been such a transformation for me.

I did Hypnotherapy and it slowed me down, and I got scared because I started getting sad. I used to think that I was taking on all the pain in the world; that I had so much empathy, and I started covering that up. I'd go fast and speed. But now I've started slowing down, and I've been able to touch so much more deeply. I've been able to look people in the eyes...and I've learned not to have to conform. Let's say, I'm learning. I'm growing out of tension and experiencing these things. And of course what it's done for me in Rolfing...

Maneesha: What changes have you felt in Rolfing?

Amitabh: First of all, the people that your Rolfing here in the ashram come totally—to the degree of totality that they have. I mean, they have really decided that they want to get Rolfed. It's so incredible because you know that for people to have got here, they have had to go through something. It was meant for them to be here. They're an old soul. It's an old family of long ago. They're so much more open, so much more space is created.

I've got to see the similarity, the relationship between psychic willingness and the body. I was once taught that: You are your body. That was actually what we were taught. Rather than denying the whole teaching of the person who said that, I've just taken that and really expanded it to: You are not your body, but the place where you *think* you are your body limits you—really limits you from seeing that what you want to do is not to get your body back into form, but to be a *nobody*...to get to that place where it doesn't rip you off; doesn't

distract you. And that's where people are going.

People are trying here to bring that energy up, and that's what we try to do in the Rolfing. But the funny thing in the West is that while Rolfing brings the energy up, everything else is teaching you to bring the energy back down-into your sexuality, back into your grossness, back into your dust, back into all these things which accumulate, which keep you out of your own being, out of your own body. It gives you the energy, but you burn yourself up.

People here aren't into doing things that are burning them up, and so they're getting lighter and lighter and lighter. And of course my own ability of seeing is what has been so beautiful for me, because I'm simply less distracted.

Here it's been like a totally brand new structure and I can get totally in touch with who I am. I've learned to be much more there with my attention and to look right at that person. And being where that person is, there's love, there's an aura, an energy, which is saying, "I am here because I want to be here with you."

So I'm here because I want to be here with you....because basically theirs nothing else to do. And I have about a million other friends at this ashram, and everybody's here to do the same thing.

I told Osho about the Rolfing at my second Darshan; I told him that it's been like night and day. I mean I'm actually starting to see changes on subtle levels, maybe three or four dimensions. And he said, "You are performing one of the finest arts, or as fine as any art that exists. You have been blessed and have been given the knowledge. Don't think that it's coming from your own source. Do it like your making love."

And when he said that to me, it was the first time somebody had ever said to me but what you're doing is the finest thing you could ever be doing. I have to tell you that I had no affirmation from anybody where I came from that Rolfing could be typed like a business. The A Rolfing to them was just piddling away the time-and it hurt me; it

hurt me a lot.

But what he said basically cleared it up for me. He knew exactly what to say to me. I don't know the reason or why, but I just...I just want to thank him.

Hello Amitabh! What about you? When are you leaving?

AMITABH: *Tomorrow morning. I came for two months and I stayed for five.*

You are going to stay forever. This is your home! You can go anywhere for a short period, that's OK! Something to say?

AMITABH: *Much has happened. I've touched new things in my life...things that I've never experienced before.*

Very good. Much more is on the way!

AMITABH: *I feel brand-new. I cried for the first time in years.*

(a chuckle) Good-you are blessed!

AMITABH: I tried to run away several times from you.

That's a good sign. Those who are in love with me, they always try! But there is no way: the more you try, the more you will be caught. One can never escape from love. It is impossible; it just does not happen. If I love you, how can you escape? I know that when there is love a fear arises – a great fear arises in the being – because you start losing your individuality, your ego, your definition. Love is a sure super-kill. So one becomes apprehensive. One tries to protect oneself – and naturally. The instinct is there to protect oneself.

But when you go away, when you try to go away, you find it impossible, because now you see that even if you can have your ego, it is worthless. Dying in love is better than living without love. Dying in love is better than laughing without love. It is even better to be in hell if you are in love, than to be in heaven without love. Once you have tasted love, you become an addict. I make addicts out of you. And yet there is no remedy for it – no antidote exists. But it is good! It simply shows a strong person – that one tries to escape. I enjoy it!

AMITABH adds: *And it's got deeper – my relationship with you... and consequently my relationship to everything.*

With everything it deepens. If it deepens at one point, it deepens at all points. If you can love a single person you have fallen in love with the whole universe.

The one person becomes the door, becomes the opening. A real love, whenever it happens, is always a love for the all. Of course one becomes the triggering point, that's all. Then by and by it is a chain, and one after another doors open.

AMITABH: *I have a lot of fear, I have a lot of joy in going home because I go home with courage I never had before, and honesty and an awareness, but still I'm scared. I'm not afraid of these things*

No, no. That's natural.

AMITABH: *I have a home, a physical home... and I want to be free of it because I identify with it, you know. I really have a security attached to it.*

Mm. All attachments become sooner or later burdens on the soul, and it is always good to get free. Whenever you start getting attached with something too much, take it as an indication that now it is time to get out of it. Otherwise the thing will become more important than you. Use things, but never be used by anything, because if you possess things too much, for too long, they start possessing you. The possessor himself becomes the possessed.

So you simply go. It will need courage, but I have an absolute feeling that the courage is there, and you will be able to do whatsoever you want to do. The fear will be there, problems will be there – naturally – but in spite of them, whatsoever you want to do you will be able to do. I would not have said this one month before; then you were wavering very much. Now you have become centred, you have found a centre within your being. If you had asked me one month before, I would have told you to wait a little more, not to go so early. But now you can go.

It will be good if you finish everything, mm, so you can be totally here. I need you here. And while you are there, put my crazy ideas into a few people's minds. mm? Good! (chuckle) Good.

AMITABH: (gently, rising to go) *I love you!*

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Interview with Bodhi, the tabla player.

The Shadow of the Whip.

Darshan Diary.

Saturday 13 November 1976

The music group was at Darshan tonight. Bodhi, the tabla player, shares his experience..

My eyes are closed. My fingers rest on the skins of the tabla, feeling their grain. I've hammered their pegs and rims with the little silver hammer until their tone matches the tambour's dark drone which is silent now as we sit in a circle, waiting for the music to happen. I open my eyes for a moment and see the dancers standing around us, eyes closed, swaying in anticipation. The Master sits in his armchair, legs casually crossed, watching. His eyes graze mine and my lids squeeze shut, I can't stand to look in his eyes for very long lately.

The tamboura starts to hum and finds a sympathetic vibration in my lower belly. A familiar tingle spreads over my body and a tasteless taste creeps into my mouth: the tingle, the taste of meditation. Meditation is still a tender bud in me, and my mind scoffs at it. But as my fingers start to slide and tap on the drumhead, the mind slows down a little and a sort of thin transparent veil slides down in front of its restless verbalisations. I feel my centre shift from the mind to another part of myself: a silent, alert part that only watches and listens, a part bigger than the rest of me.

Voices join the tamboura and I begin to hum in tune inside my

skull. Behind the ears, obscure passages pop open and the humming fills my head like wind through a hollow bamboo. Then there is this the silver penetration of the electric guitar. Tambourine. Temple bells. Soprano saxophone. Flutes, wooden and silver. Music washes through us and I can feel the dancing bodies moving around counter clockwise, as per the master's instructions. I don't know what this motion does for us but I can feel it raising the energy of the music. We play on a simple chord, allowing silences to come and go

"You are no longer there, you are lost," Osho said of the music meditation." You are joined by a telepathic cord which surrounds you like a climate, touches you all, plays on your hearts together; that climate takes over, and you are possessed."

Osho instituted the "Nadam" (soundless sound) music meditation over a year ago, as a way into spontaneity and letting go while still being in harmony with others. Some of us have been professional musicians, others have never played or sang with a group before "Nadam". We play every night: ninety minutes or more of spontaneous improvisation for about twenty players, allowing existence to play upon us as a collective instrument, allowing the unknown to happen. Once a month we play before Osho, and his presence always brings a touch of the beyond. I always have the feeling, when we play before him, that he's doing something to us as a group, changing us, welding us together.

Some weeks ago Osho told me that playing the tabla is my meditation. I used to think that meditation meant sitting perfectly still, shutting out "distractions" and concentrating on mandalas and mantras, not scratching when I itched and thinking about what it would be like to stop thinking. Instead, I'm swaying with the music, fingers and wrists flapping at the drums, listening alert to each slight facet of sound, not concentrating, not excluding anything, but drinking it all in, getting drunk on music.

And while I play, the mind is still with me, droning on, trying to take me away from the musical here and now. Often it enthrones itself is the Great Meditator, judging and criticising, demanding progress reports and proofs of results. But the mind

gradually recedes behind a pane of glass that gets thicker as the music deepens, and there is no way to answer its questions except by playing the tabla and laughing.

Occasionally the mind tries to involve itself directly in the music as it did in West, where improvised music often consisted of a collection of clever musical egos trying to one up each other and impress the audience. Here, whenever the mind gets me to play something flashy or clever, every time, unerringly the effort punctuates the harmony, and I find myself out of step. And here, the audience is Osho. How do you make an impression on an emptiness?

Sudha sits across the circle from me with her head thrown back, mouth open in an enormous singing smile. Yesterday she described the ashram as a place where, "The ego is gently, almost musically, starved to death."

We've been playing thirty minutes or seconds or years. I open my eyes to see Osho gesturing with upturned palm, to bring the music to a peak. With hands slapping drums and breath pumping flutes, and shouts and claps, we make sweet thunder.

And suddenly it's over, and he beckons us to come closer. I make my way to a spot near his chair and lie face down, exhausted. The body is tingling all over from the currants that have passed through it. "Good", I hear his voice softly saying, "Very good." I look up and see silent bodies prone on the cool marble floor, forming an orange half Mandela before his empty chair.

I stand up and go to gather my tablas, and find I'm not really exhausted-on the contrary, energised-yet stunned and silent. Everybody's getting up now, and no one speaks. Everyone seems bright eyed and blown away as if we've all just survived some sort of delicious earthquake together. We laugh and weep and hold each other, and make our way out into the night..

Osho

The Passion for The Impossible.

Darshan Diary.

Friday 17 September 1976

Geet Govind, a writer from Italy, heard about Osho in the course of his travels in India, while gathering material for a book and in pursuit of a master. He met several sannyasins and was immediately interested, but felt that Osho represented the final stage of the journey and he was but at the beginning. Having spent many months visiting gurus and pundits in many parts of India, he returned to talk, write and have his book published. Having returned to India to write a book on Westerners in India, he then made his way to Poona.

Maneesha Can you tell me what Osho represents for you-what is in him that no one else you had met had?

Geet Govind For me Osho has been the answer—the answer to all my search, and the total/answer-of the body, the mind and the soul. He represents also the possibility of being in the world without running away from it, without escaping from it.

Maneesha Can you describe your feelings prior to taking sannyas?

Geet Govind I had been in the ashram for ten days before I took sannyas and they were ten days of many contradictory feelings—much fear, much anger, much arguing about it with friends. At the end of ten days, the following morning during a lecture, I just realized that Osho was my spiritual master.

Maneesha So although you were attracted to Osho, there was some dilemma about taking sannyas?

Geet Govind I feel that I had come here with some prejudice, but very positive prejudice. I felt ready to take sannyas, but I had not thought about the ashram, about the organization. I did not think about anything that could make me doubt. So I felt very secure until I saw the contradictory side—the ashram, the organization. I felt I had to pass from even the positive prejudice so that I could be quite empty, and that's why there was some dilemma for me.

Maneesha Can you describe your first impressions on seeing Osho?

Geet Govind I first saw him at a lecture and instantly felt his magnetic pull and I felt that I was in the presence of a great master and he was the answer.

I had the impression of finding myself in front of a river, a symbolic river—and he felt like Siddhartha—you know, in Herman Hesse's *Siddhartha*. I had been through so many experiences, and now here I was before Osho. There were no questions. I just wanted to listen.

When I was in Rome studying religions I was so full of intellectual questions, but at one point when I came here, I felt that all these had dropped, that I didn't feel to ask anything, but just to be here to receive Osho.

Maneesh How do you feel now being a sannyasin?

Geet Govind I feel enriched now, and feel a sensation of something of a rebirth. I feel that sannyas can help all the different aspects I have inside of my being, to bloom, to flower. For me sannyas has been like the total conclusion of all of my experiences.

Maneesh Can you describe how it feels sitting In Osho's presence.

Geet Govind I have been to other masters and at those times I experienced a kind of zig-zag of consciousness-like lightning, a sudden lightning. With Osho it felt as if everything was coming very slowly, filling my being with his energy.

Maneesh Can you talk about you're initial feelings about the ashram

Geet Govind In the beginning it was difficult, but now I have good feelings about the ashram because I understand there are reasons for everything, and I take it is a meditation. I no longer ask why is there this regulation and that, because I understand well that meditation is not just an hour in the morning and an hour in the evening, but that all my life is a meditation.

Maneesh What are your feelings about the atmosphere here and the people?

Geet Govind I have been living In lots of traditional ashrams but when I came here there was something that was absolutely different from traditional ashrams. At the same time there were many rules and regulations and it seemed so inconsistent.

Everything changed anyway when I suddenly felt that Osho was my master. There was not even a new understanding—suddenly everything just seemed right. And I really understood that the life of the ashram is just like ordinary life with all the same kind of problems.

Maneesha Do you have any feelings about the significance of what Osho is doing here?

Geet Govind As a writer I want to help to spread Osho to the world because I feel that many people need his help. I feel that what Osho represents is a movement that is nothing like the old kind of religions -like Christianity, Catholicism, or any kind of religion in which the disciples are always performing ceremonies and rituals... His communication of feelings is the only thing that can really help people, because the people in the world have had enough of Christ and preachers and sermons and ceremonies. People, to me, need the communication of the truth, the experience of the truth.



Osho
Darshan Diary
The Great Nothing
Monday 4.October 1976.

Interview with Indivar.

Maneesha: How did you come to hear about Osho?

Indivar: I can tell you about the actual event that happened, but really it seems as if all that has happened up to this time has been a preparation for coming here. And looking back it seems that everything was necessary—even those things which were difficult or painful at the time.

But specifically I was having lunch with a woman—she's a lecturer in psychology and she'd been to India and just returned. She said, "You should read this," and put this book into my hand and I felt this current going up my arm, and I said, "What's this?" That was "No Water, No Moon". And of course I was gone....that was it. Anyway, I read the book—and that was the first explosion. Prior to this it's been quite a long story.

Maneesha: Can you briefly outline the things that you see as having been major points in bringing you here? Did you have any spiritual inclinations or see your self as a seeker? You're a psychiatrist aren't you?

Indivar: A clinical psychologist.

Well, it's been there for as long as I can remember, even as a small

boy.

I trained as a clinical psychologist and after five years out of post-graduate school, I suddenly became aware that I knew nothing about what I was supposed to be doing. So I began to look into the nature of anxiety and discovered that there are two different sorts: pathological anxiety—which is at once or at the same time, protective—and then the existential anxiety: the anxiety of death, the anxiety of feeling meaninglessness, the anxiety of guilt—that life demands something of you.

This led straight into existential philosophy, which led directly into Zen, because existential philosophy says that you must commit yourself totally and do totally what you think and believe and then learn from the experience. So it is total commitment to depression, anxiety and all these things.

Then it just exploded and took off from there.

Maneesha: So your coming here seemed to be just a natural step in going deeper into psychology, or were you also seeking something for yourself?

Indivar: Well, I never at any time wanted to be a psychologist. As long as I can remember it was always, "What is it all about?" And this was just naturally the next move and the thing to do. I just followed it.

Maneesha: So having become interested in Zen, what happened then?

Indivar: My first long service leave came up seven years with this particular employer, so I thought, well, there's only one thing to do—three months in Zazen.

I did it and it was exhausting! I stuck half an hour Zazen, half an hour working or walking or chopping wood, and then back to Zazen—for three months.

Then I went back to work and this Indian appeared from nowhere through this woman, and he told what I'd been doing had been making too much effort, too much aggression, that I'd been making too much effort, trying to attack it. He more or less became my teacher-Chaitanya Nitya Yetti. Whenever I came across any difficulty, I would write to him and he would know the story. I'd never at any time thought of him as my guru, though I loved him very much.

Then I met Maharshi—such a beautiful man. His main thing was to ask "Who am I?"—which I simply became aware was irrelevant. What you have to focus on is the *feeling* of what you call "I" or "me". So I began to do that, and I was doing that until I came here.

I keep a picture of him in my room. I keep meditating on that all the time, and it does exactly the same thing that Osho's picture does—it goes blue, interestingly enough. I always keep it above me in the room in the clinic where I work and whenever I'm in doubt, I stop and just sit and look at it, and people start to cry and to roll on the floor and just do so many things.

Maneesha: Were you keeping up meditating regularly all this time?

Indivar: Yes, I was. Every morning at five o'clock I'd get up, meditate for an hour and then go to the clinic.

Maneesha: Can you say something more about the changes in your work? You were becoming more passive, less of a doer?

Indivar: Yes. When I went into the study of anxiety and then into existential approach, this led to a whole great outpouring of what I call "therapy by repetition". What I would do was to take whatsoever was presented and just get a person to repeat that. Doing that would reinforce the thing they were trying to avoid. A great explosion of emotions used to come out and it was miraculous.

Maneesha: Had you any experience of encounter groups and that

approach?

Indivar: Well, any therapy you like to name I'd used. Eventually I reached the point where I did nothing, because more and more you realize that unless this whatever it is-this force of grace-is there, everything else is irrelevant. So you simply allow the person to get in contact with this grace-what Perls calls the wisdom of the organism ... simply allow that to take over-and that's it. It just all fall's into place.

Maneesha: What were your impressions, your feelings, on reading Osho's books, about the person who had written them?

Indivar: As if I'd known him for thousands of years. It was incredible. I've fallen in love with four women in my life and really gone into this madness. Osho was the fifth! [Laughter] It was incredible. Just to read something: Ooohhh...too much! Put it down! It was like that. It's the only way I can describe it. The same feeling exactly as falling in love. It's almost just too painful stay with.

Maneesha: So how did you finally make the decision to come here?

Indivar: There was really no decision. It was a question of when I could arrange it. This long service leave came up and I made arrangements and got in a housekeeper to help my wife-which is interesting because Osho has been talking about the femininity in people and I am very much aware of the feminine me.

Maneesha: How have your family been reacting to your moving into meditation? Have they been quite receptive?

Indivar: Well, of course my wife thinks I'm mad. She's a doctor, and being trained in the rational mode of medicines he finds it difficult it to enter the sphere, which of course has made quite a rift. I've found meditation extremely helpful in dealing with the reactions that come. But the children surprisingly enough have been brought much closer to me. In fact when I meditate they come and sit here [indicating his lap]. They stay there-not talking, just sitting,

particularly the younger one—she just sits....just sits. The older ones not so much. I was just thinking about that. Perhaps they were too old to experience whatever it was.

Maneesha: Can you describe your first feelings on seeing Osho?

Indivar: I just felt so....well, like coming home...as if I wasn't meeting him for the first time. It seemed quite normal: there he was and it was an "Oh, we meet again" sort of thing.

And when he asked whether I wanted to take sannyas I thought, "Well, that's ridiculous! Why is he playing this game? Of course he knows I'm a sannyasin ! I mean—how absurd! "Because you know, it didn't matter because he obviously knew what the score was and it just seemed to be a game really.

Then the groups started. That was an experience in itself.

Maneesha: They've been very powerful for you?

Indivar: I only lasted twelve hours in the Enlightenment Intensive. I became aware of just what a full vessel I'd brought with me.

Maneesha: What do you mean by a full vessel?

Indivar: Well, full of ideas, expectations, and also the realization that I'd been very much of a monk in the world, been strenuously striving not to strive. I could hardly speak or move or do anything, and I was completely devastated. I spent about three days recovering before I went into the Tao group. It was like recovering from a long illness.

Maneesha: And how was Tao?

Indivar: Well, for the first two days I found myself reacting almost automatically—doing the things I've been doing for the past twenty years without thinking about it. Then on the third day Prasad became filled by this energy—I didn't know at the time. He was saying, "Indivar! Indivar! Touch my foot! Touch my foot!" And I thought, "Well, that's a funny thing to say. Why does he want me

to touch Is foot! Well, I'll touch his foot If he wants me to." So I touched his foot with my hand and aaahhhh!!! This great scream came out of my body...as if it wasn't me. I knew that *something* was making it, and it just came—a great scream. So I sank to the floor and fell back. It was so beautiful. I didn't know where I was. I was just nailed to the floor.

They tell me people were coming and touching the body and having abreaktions....screaming. There was one girl on the foot, weeping. I was spaced out completely. And that was the end! I've never been the same since. That was another explosion. There have been many more since, but that perhaps was the one thing which just went beyond reason because here was something unbelievable, but it happened and what it was I haven't the faintest idea. It happened and I experienced it. And it happened three times in the same group.

Maneesha: Do you have any sort of energy experiences when you're near Osho?

Indivar: Only in Darshan—Not in the lecture. I do in my room—when I'm doing Zazen, or when I'm running: running is beautiful. In fact that was the first way I discovered what centering was.

For many years I've been running about six miles every day. One day, going beyond the point of exhaustion, I suddenly began to float and I thought, "This is strange. What is it?" I started weeping. I wasn't running—I was floating and tears streaming down my face! I thought, "I'm going mad!" It only happens when you're absolutely exhausted and just pushed beyond that exhaustion. It only lasted about two hundred yards and then I collapsed; that was it. It wasn't until I read "The Book Of The Secrets" that I found out what it was: You're thrown to the center.

Maneesha: Of what about Tathata.

Indivar: What became apparent in Tathata was the reconciliation of the opposites. I would be directed to a passage in a book and it would open up on the opposites and about having to experience everything

from one end to another. So taking these and reconciling them was the key thing that came up in Tathata.

Osho told me to read Lao Tzu. I couldn't get a copy of him so I got Chuang Tzu instead. So I go fishing with Chuang Tzu. He's crazy! He doesn't even have a rod. Going fishing without a rod! What fisherman goes fishing without a rod? I ask you.

And you know what he does? He just sits on the river and looks at the river and he doesn't do anything. So I sat there and then I said, "Listen mate, your enlightened and all this stuff, but tell me, what about these fish?"

He said, "You want fish? You sit there and watch!" And suddenly all these fish start jumping out at me-big ones, small ones, pink ones, thin ones saying, "Take me! Take me!" I thought, "This is fantastic! I have to try this!"

The next morning I get up really early and I sneak off to the river leaving Chuang Tzu behind. I go and sit on the river and I sit in his seat the way he was sitting. I sit there and become very still and then what happens? The whole river falls in on me and everything else disappears...just falling. It was incredible. I don't know how long it lasted.

I wrote a letter to Osho telling him about this, I put it in my pocket and of I marched, and you know what happened? The first thing he said when he came in the lecture was, "Do not hang on to any spiritual experience, no matter how ecstatic or blissful." So how about that?

But then of course the principle of non striving, which has been perhaps the greatest single thing coming here, came up in the hypnotherapy. If I was running and everybody else had stopped running, I've always been the last to give in, which of course has its positive side. And this non-effort-which is not of course, not doing anything, but dealing with what comes along....And its most strange because what you seem to need comes along without your doing

anything. And I find that in a way I'm back to where I started but the difference is that now I can do Zazen without effort.

One of the single greatest experience is also came in Hypnotherapy, when under hypnosis. Santosh said that I would only have an hour to live. It was almost as if it was true-I believed this. So I went up on top of Krishna House on the roof and began to write in a notebook what I would have to clear away and then suddenly, "This is ridiculous! What does it matter? In fifteen minutes I'm going to be a dead man! Nothing matters!!" Suddenly the heavens sort of opened up. It was impossible to do anything.

Then I said, "Well, I'd like to say goodbye to Prasad. We said goodbye. Then I thought "Well, what will I do now? " I said, "Where's the best place to wait? Of course, at the gate! "[of Osho's residents.]

So I just went and sat by the gate. I sat there and there was no future because I was going to die and the past didn't matter. Suddenly I was just being in the here and now. And I knew what he meant-just to be there....the sun shining, the birds, the trees, the ground. It was all so beautiful....so beautiful and peaceful and still, I could have died then it was so beautiful.

So there was this awareness of no effort, no future, no past-only now, If you're *there*, there's no striving, no striving for the future.

Maneesha: And the quality of your Zazen is of less effort now?

Indivar: Yes, well, it's not really Zazen anymore. It is watching these thoughts coming up. It's like going to the pictures: I'm just sitting there and watching all these things coming.

And also I'm getting these feelings or commands or whatever they are-being told to go to such and such place, to be here, to do this and to do that; so I just do them. Simple things-I sit in my room alone and the voice says, "Put on your best gown and go down to the coffee shop." I think, "All right-I'll do that." Then someone comes up to me and says, "I want to talk about Rajneesh," so I sit and talk

about Osho with them.

Yesterday someone came up-a movie maker from Australia who wants to make a movie about Osho-so I brought him to the lecture this morning. The day before that, it was an industrialist from Bombay who has this world interest in advertising-I brought him along to the lecture. And all the waiters in the Blue Diamond, and the housekeeper, they stop me and say, "What about this Osho?" So I stop and talk to them about him, and they ask for books....Very strange.

Maneesha: So this having directives from inside is something that's quite new?

Indivar: Yes!

Maneesha: And the lectures.... Are they an intellectual stimulus for you or do you find you go into a meditative space during them?

Indivar: I just go into some kind of space. But always if there's a question to be answered, the answer always comes up in the lecture-like the letter I told you about. Just comes.

Maneesha: You described how you got here as being a natural evolution of your work. Do you see that it must be everybody's next-everybody who is involved in therapy, in psychology, psychiatry, the human potential movement? Do you see this realm as being a natural follow On?

Indivar: I think that which therapy has done is all right up to a point, but once you've reach that point you then have to jump into the abyss.

Their are two quite different journeys as you probably know. There's the outward journey-you have to acquire an ego-there's no other way. Like Osho says, if God didn't want man to have knowledge he wouldn't tell him about the tree; Man would still be wandering around in nowhere, not even aware of the tree of knowledge.

So there's this outward journey—there's this acquiring of the ego—and all these so-called humanistic therapies are concerned with ego fulfillment—which is more or less conventional psychotherapeutic treatment. You know—"OK will fix you up," and so on and so forth. Its okay, but it's only the outward journey. Then we must return back to the source

When I see that a person needs prompting or pushing on the outward journey...always with people now it's trying to see whether that point of readiness is there, to begin the return journey. And my own journey into myself has shown me that the more open we are, the more open we become—that openness is your gift to others. So I'm not concerned with all this psychology and everything.

Maneesha: So you could say that these therapies bring you're ego to a crystallization; to a point where it's fulfilled and so naturally starts to rebound?

Indivar: Well, you reach a point where you think, "What the hell? Here I am and I've got all these things of life, but it's still meaningless. I've achieved everything—but so what? I'm still exactly the same. "You have to reach the point of seeing the nonsense, the emptiness of all achievement. But it depends...Some people become much more ready even before this.

And that's interesting because for some of the most seriously disturbed people I've worked with—even some schizophrenics—this in itself has been sufficient. They have become very spiritual. It's quite extraordinary One alcoholic, for example, who had been an alcoholic of very long-standing and had thrown himself of a seven-story building to commit suicide and had crippled himself—he came along. He just went straight into self-observation or the self remembering of Gurdjieff, just like a duck takes to water. He was just ready for it, and all I did was to be a catalyst. This has been happening more and more.

Maneesha: What were your first impressions of the ashram?

Indivar: Well I came with conceptions or ideas of what it would be and was rudely shattered when I found it was nothing like that at all. The thing which was most noticeable was the indifference of people .I was surprised about that. I thought, "stone the crows!" [Australian for, "Good heavens!] What's the matter?-so serious. Not interested in each other. I couldn't care less, you know, it doesn't make any difference to me, but I could see that it would for someone else. Since I've been here so many people have come to me and I just sit and listen and I wonder that perhaps there is a need for this-for a person to whom people can go because their are always people in a crisis or with problems. Maybe this happens-I don't know. But it was just a thought today that this could be quite valuable.

But I see this indifference as a kind of selective device. Particularly for people with expectations or any ideas that they're special—which we all feel sometimes. As long as there is an ego, one thinks one is special. So I see it as the first hurdle—a selective device.

Maneesha: what does Osho mean to you? Do you experience him as a personality or as an energy force.?

Indivar: It's almost as if he's throwing me back on myself. He sort of took hold of me and gave me one hell of a shake and then he said, "All right mate! Back you go now." And I know what you need is within your self. I still have a tremendous feeling for him but if I were to leave now, it would be quite all right.

Maneesha: So he's more of a reflection for you rather than an entity in himself?

Indivar: Yes. What he is, is within me, and wherever I go, whatever I do, there is no separation. What ever he is—that energy—is always there, always has been. But coming here was absolutely necessary



